

Volume VIII

Chicago, Ill., February, 1932

Number 11

The Liberalist

*Just Over the Hill Is A
Beautiful Valley — But
You Must Climb To See
It.*

Published monthly by

The Peoples Church

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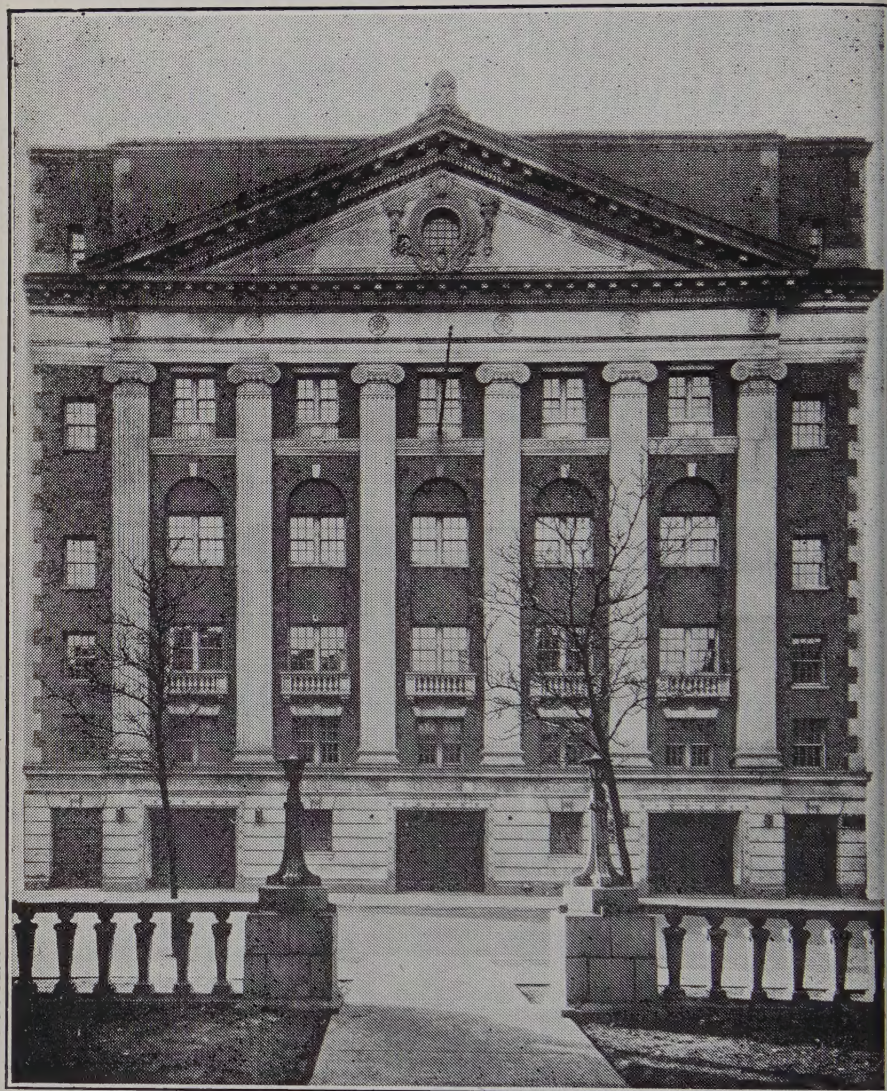
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THE LIBERALIST

Preston Bradley Editor

Grace Thayer Bradley Associate Editor

Volume VIII

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MEDITATION

"Infinite and everlasting Love, we are so grateful this morning, so grateful that there is no cold and no physical environment that can shut out the warmth of thy great love. On this morning of winter, conscious, as we are, of suffering and hunger, thinking, as we did many times during the past night, of those who were suffering and were cold, and here, for the asking, mankind's opportunity of access to infinite and everlasting love and warmth goes unheeded while, with selfishness and national bigotries, the nations and the races of men deluge themselves with blood and hate.

O, foolish world! O, foolish nations, who think that power and might are the strongest things in the world. Why can't we have, with the accessibility of thy divine love and plan, such an outpouring of idealism and love that there shall be sent to the farthest borders of the world such a spirit of fellowship and understanding that men shall stop their madness and their insanities. O, infinite Heart, upon our hearts today is the heaviness of these burdens and problems. With the opportunity that man has, with a world which is man's, with everything so beautiful and so fine, the sea, the mountains, the stars and the sun, with all the potentiality to turn an earth into a paradise, we go on squandering, depressing and crushing our idealism and casting aside our dreams.

O, Heart of Love, though we may be in the great minority of things, help us not to lose our

dream; help us, no matter what conditions might exist or pertain in the affairs of men and nations, that we shall not lose our vision of universal love and peace. Keep that ever upon the altar of our hearts. Make us so supremely sensitive today wherever there is human need and human suffering; wherever little children are cold and hungry, and wherever there are sick and weary people. O, might Love never be defeated in our lives and in the lives of the world.

Out from the spirit of this service, may there go to every listening life and to everyone who is present, that warmth of love that shall dissipate every blast of hate and of greed. We wait in the presence of thy eternal power, knowing that in that power, and in that power alone, is the surcease from our difficulties and the triumph over our troubles.

In the far off Orient today, where kinsmen are slashing at the throats of kinsmen and the streets are filled with the dead and dying, in this age, in this world, may there be a revelation of that divine love that may stop all impending disaster and interfere with all impending tragedies. May God not leave his world to the petty whims and fancies of selfish and aggressive nations. Step once more into the arena of history just as love has stepped before, and convince us and the world that in thy hand still cling the instruments of peace, and in thy love is still to be found the solution of our troubles."

"A PROGRAM FOR AMERICA"

**Sermon by Dr. Preston Bradley, Pastor of The Peoples Church
of Chicago, January 31, 1932**

"When I prepared the subject on which I am going to speak to you this morning, international affairs and conditions had not developed to the tragic importance that they have developed in the past few weeks. In outlining these subjects, I have attempted to outline them in such a way that international events of a certain kind and character and significance could be easily woven into them in order to keep them timely.

I often feel in somewhat of a quandary about the subjects, anyhow. I often wonder whether one ought to be spending one's time primarily in the discussion of those more or less intangible and metaphysical subjects that have to do with the development of the moral and spiritual fiber and not pay so much attention to the contemporary happenings of a national or international character — whether one ought to leave the ideas of modernity or of a purely local or provincial character, and elongate one's thought out into the larger areas of life itself. I am always in a quandary as to just what ought to be the approach in some of these matters, and yet I feel that we are all seekers, we are all inquirers, we are all in life together, we are all amenable to the same conditions, operating under the same laws, and that these things that are so mightily affecting and changing the whole basic structure of civilization are, after all, things of vital importance.

So, my subject this morning 'A Program for America' is one that might easily be classified as being somewhat presumptuous. These are days of programs. My mail is literally crowded every day with all sorts of suggestions

and all sorts of intimations as to how to get out of the difficulties, and how to overcome some of our problems. It is a moment of panacea offering. Everyone who is vitally concerned and deeply associated with the problems of our contemporary life are actually and earnestly thinking about these things. It is with no desire to add to the confusion or to the chaos of some of our modern approaches that I am presumptuous enough to make a few suggestions this morning on what I think would be a good program for America.

Just now, in some of these matters, of course, it is always necessary, and the true philosopher always takes it into consideration, that there can be no panacea which will be effective either in its processes of recovery, or in its modifications in regard to the difficulties, unless there is a change of habits. What is the use of our depending upon externals to cure or overcome conditions which are of internal character? One of the things which I am continually impressed with, as I hear statesmen and politicians and philosophers and economists and educators, and the whole ramification of public life, attempt to tell us how to overcome these difficulties, I fail to detect where there is very, very much evidence that the primary thing is a re-organization and a re-alignment of our own individual habits of life. The help is not to come from external machinery; the way out is not to be found in external technique. All of the panaceas of the best philosophers and economists which the world has would fail in preserving civilization if individuals who compose society

did not have a complete change of heart and mind and attitude in the presence of these very same conditions.

Now, I have divided my thought this morning up into about three separate compartments that I desire to discuss by way of groundwork before we make any conclusions, or deductions.

My first approach is to be a way out for America in what I consider to be the most important of all of the externals, namely: our situation in agriculture. We, in the cities, who are a part of the city tempo and are accustomed to the civic consciousness, are continually underestimating, if I am reading it correctly, the importance of agriculture as a stabilizing economic factor in the return of prosperity. I happen to be one of those who accept the doctrine that not steel, but earth, is the basic commodity of American economic prosperity. Steel may be a barometer, and what a barometer! When the headlines of the past week bespoke the madness of nations, the first thing which I did, when I found a paper and when I saw that it was portending, was to turn to the markets, and it is interesting to observe that with the thought of war, steel advanced. Governments,—and I say this with all the reserve, and with all the sorrow of my heart—governments may call it 'dole' and say 'We cannot give men bread,' but they will have no difficulty in giving men bullets! Bread is dole, but bullets mean an advance in the steel market, and if this is all there is to civilization, it would be better for us all that the stars would drop like blasted figs from out of the sky and the whole thing end in a cosmic tragedy! If this is our only answer to men's dreams; if war is the only way out, the sooner this race is pulverized to dust, while on its rotting debris there may come another race that will have cour-

age enough to live in peace with itself!

So the first program I desire to intimate to you today is this program of agriculture. And what must it be? There is only one thing which agriculture must do, ladies and gentlemen, now, if it is to play the mighty part for rehabilitation, and that is co-operative manipulation and development. There must be co-operative selling, scientific raising, and this everlasting seepage between producer and consumer on the part of those who do not add to the wealth of the thing itself must sooner or later be worked out in the sphere of agriculture. Now, that's a problem for agriculture; that's the technique that must be involved, sooner or later. This country's quest will be realized in the field of agriculture.

I want to say just a word, a suggestion, in the greater field of industry and economics. And what is that? Sooner or later, there must be an Economic Control Board for every industry in the United States. There is an economic fallacy that competition is the life of trade. Up until a certain point, competition is the life of trade, but after a certain point has been reached in competition, then if trade is to be preserved, and labor is to be stabilized and taken out of its seasonable, occupational character, it will only come through an economic board, and that means a board for all industry, and this is where you are going to get, or destroy, individual initiative in industry, and yet, at the same time, preserve for industry, not a seasonable, occupational sort of adjustment of things, but rather a steady, progressive, normal evolvement. What do I mean by that? There is only one way that we can stabilize labor and take it out of the ranks of a seasonable character, and that, of course, is by putting man, not in competition with the machine, which he now

is, but by putting labor in harmonic relationship with the machine, for the machine is going to stay! I am not foolish enough to advocate going back to the spinning wheel or banishing the machine from our economic life. It is not advisable and would be economic disaster, but man now is in competition with the machine, and by taking the man out of competition with the machine and putting him in co-operation with the machine, you are going to do away with seasonable occupational tragedies. All industry must learn that, and when you get a co-ordinating economic board, a board that by surveying, by criticising, by scientific approach takes industry, all industry, and is able to anticipate demands and wants on the part of consumers, and under that economic control board, send out to all these various industries of our economic life the results of this, from a scientific survey, then manufacturing and production is to be taken out of the hodge-podge and accidental character which it now has, and is going to be placed upon a scientific economic order. When that is done, it is a way out for America.

We have simply got to take labor, for instance, for by a decrease of the working hours and an increase of the wage scale commensurate with the relationship of the amount of cash invested and the profits developed, we are going to take the whole economic field in this new arrangement and new alignment and do away with these seasonable difficulties, and then you are going to rid yourself of these cycles of depression, because it is being done on the basis of scientific procedure.

I want to speak for one moment of one industry, and just now it is quite apropos, because in Chicago we are having a great Automobile Show, and we are reading a great many interesting things about the automobile in-

dustry, but the interesting things are not the largest things, the things that have the largest type, and when I read about the automobile industry having this, that and the other thing, having the best sales, etc., I glory in it, but when I also discovered, as I did on a visit to Michigan this week, that one institution had laid off 2900 men, then I said: 'Here is an industry, one of the greatest in America, but if it were an industry that was working on the basis of a scientific, economic, industrial arrangement, it would not find itself in the throes of seasonable occupational conditions.'

I remember going through a certain automobile factory in Detroit, and I came to a man who was working at a bench, and he had one of these punching businesses and he had a fender, and every little while this fender would come along and he pulled down the punch, make a hole in the fender, and he would stand there worknig away at that business, and these tin fenders—now you know what automobile I am talking about—(laughter) and I stood there and I watched that man for a long time, and I said to the gentleman who was taking me through: 'Is that all that that man does?' He said: 'Yes, he has one machine, one drill, and that is all that man does.' Well, I looked at him work for a while, and then when I got through with my trip through that factory, the gentleman, who was my guide, straightened up and said: 'You know, we make a complete automobile every seven minutes.' I said, 'What was that?' 'Why,' he said, 'we make a complete automobile every seven minutes,' and I did not get excited or flustered under this philosophy of 'Greater and Bigger!' He did not like it and said to me, 'I don't believe you understand me, we make a complete automobile every seven minutes,' and I said, 'Why?' (Laughter) 'Why,' he said, 'I don't believe you understand me yet, we make a complete autom-

bile every seven minutes.' 'And in seven weeks,' I said, 'that man at that bench that I saw punching a hole in a fender will be out of a job,' and I missed it by four weeks—he was out of a job in three. Now, that's what I mean by scientific industrial regulation of manufacturing, so that a certain relationship may be stabilized with capital, with labor, with demand, and not have a high-pressure situation that, basically, is unhealthy. That's what I mean.

Now, that is one of the things that is going to be worked out in industry in America with her way out, and that is why I am hopeful for the future.

I want to treat the other, which is most important of all. What is the way out, and what is the way for us to take? This is an age and a moment of such serious proportions that every word uttered, by those who have the responsibility of public utterance, ought to be weighed more carefully than ever before. We are living, my friends, in the most important hour of human history. Everything is in the balance and being weighed. It is the test time of all of our ideals and dreams. I wonder if you realize how serious it is? I never felt, as I feel these days, about things. We are at the crossroads. America's way out is through agricultural sanity, industrial sanity, yes, but most of all through our sense of spiritual values. If we lose our heads now, civilization goes back ten centuries! Never such a moment for poise in America! The psychological creations that sweep over our country, and will for the next few days, are such that the braggadocio and bombastic type will seem to be the majority individual, but he is not. **HE IS NOT!**

Coming in on Friday evening on a sleeper, I heard them. I am hearing them all the time now. **JAPAN! JAPAN GONE MAD!** And what a pity! Every single gesture for international comity,

she has torn with her saber. A member of the Nine-Power Pact, with her signature to the Kellogg Pact, a member of the Conferences on Limitations of Armaments, and an Emperor whose name 'Showa' was taken by him because it means 'Peace.' Gone mad! And those of you who remember, will remember that six months ago, from this pulpit, I uttered 'the danger call, and I said: 'If Japan ever tastes the lust of conquest in Manchuria, and that expedition is successful, drunk with the lust of power, she will bring to a crisis the entire peace of the civilized world!' Six months ago I saw that. Poor Japan! Other nations have tried it; other nations have torn up treaties; other nations have spit in the face of civilization; other nations have fired on non-combatants; other nations have gone into reserve territories and shot and plundered and drained; other nations have had the most battleships; other nations have had the most airplanes; other nations have had the most bullets, and today **THEY ARE DUST.** Don't become excited about Japan. The law of Nature and of God will take care of her! No nation can live by power and conquest alone; and if Japan thinks that she can ride over the decency of the world by the strength of her power, Japan is riding to a fall. That's the verdict of history, and that's the reason why America, that opened up the port to Japan; America that first gave Japan the thrill of occidental civilization; America that has taught Japan—our universities and our colleges are full of fine Japanese students who have gone back to Japan in this effort of occidentalizing the Orient, and the claims of this civilization became inevitable, but I am not worried about the eternal and everlasting verdict of history. I only want America now to keep sane. That is my plea. I want my country to keep sane! If this all ends in a world war, it means the end of civili-

zation. That's what it means. It means that this world cannot survive another one, but it means more than that. It means, what will be the most disastrous of all tragedies, if it ever ripens into a race war, for that, with a religious war, is the most hellish of all wars!

So, in America, in these dangerous hours, I am not going to be disturbed by a jingoistic attitude; not at all. I know that the verdict of history is that you cannot treat the obligations and the responsibilities of nations like scraps of paper and live. I know that. So the thing that I would like to have America do as a program for us—I think there is just one, just one—I think that the most effective weapon against a frenzied nation gone mad with power, is utter abandonment. And notwithstanding the criticism of so distinguished an international student as Senator Borah of Idaho, I would like to see the United States of America in the event of actual warfare in the Orient, take a position of complete neutrality, and before the whole world say to Japan and to China, and to all the rest: 'Not a dollar of American money, not an ounce of American steel goes into your bullets; not a gun from an American factory, not a bayonet from an American institution goes to the Orient!' I would like to see the United States of America, in this hour, in a complete boycott, as complete as it can be made, and if we take that position you will have Japan on her knees in six months! If we enter into a diplomatic affair now, God knows what might happen! If we send arms, steel and other instruments of war to the nations of the Orient, I don't know where we will end up in this thing. The western coast of the United States is anti-oriental to the point of frenzy, and no one knows what the sinking of an American battleship in a harbor of the Orient might do to the public opinion of America! Already there have

been episodes of almost an international character when that boy, fifteen years old, yesterday was sniping and shooting at Japanese in that neutralized territory—an American boy!

The place for Americans now in the Orient is for United States battleships and gunboats to get American citizens home, and let us get out of the Orient and keep out of the Orient! It is a yellow man's problem and not a white man's! (Applause) And if now we can keep steady on this basis, we may find a way out.

I suppose I shall be severely criticised for some of the things I have said this morning, but I cannot help it. I mean, I have said them because I believe they are true. I believe in a place for every man, and I believe in a place for every nation, and I believe that every man and every nation ought to be in their places. When you analyse this whole Japanese project, when you get inside of it, what will you find? Yes, Japan has 60 millions of people, 40 millions of people, and China 400 millions of people, and they say: 'Look! Look!' Well, we will be looking and I am not so sure that when the years have come and the goal has been achieved, China, China, poor old pacifist China will be a fine nation in oriental civilization when jingoistic Japan is the Ishmael of civilization. I am not so sure. I wait for the verdict of history. I am not obsessed with the frenzy of the moment.

There is just one thing more that I want to say this morning. We have at Annapolis a United States school called the Naval Academy. We have at West Point a school called the West Point Military School. I would like to see in every university and in every county in the United States of America a similar school for the training of the boys in civic life. We train boys to shoot straight; we train boys to the navy, when the specific task that will face us will be how

to meet the responsibilities of our civic life. Let us have specific schools for the training of citizenship, on the same basis. I would like to see, somewhere out here in the Middle West, a great university of civic ideals to compare with Annapolis and West Point. But that's just a dream, and like most of my dreams, will probably never come true, but I am not going to give up. People have called me, in the past couple of days and said: "Doctor Bradley, what do you think of all your dreams of international peace and unity now?" I think of it this morning and I am more hopeful than I have ever been before, for this world is not going to be turned over to the god of power and might that bases that power upon mere physical strength. The greatest force in the world today is the force of the spirit, and we will reach the point, some day, where we will find it out.

So here we are. Take your choice—democracy, communism, dictatorship, socialism, democracy's future. Again, let me say, we are at the crossroads, and I don't know what course you may pursue, but I know what course shall be mine. I still hold that mankind is my brother. I shall not kill! I shall not kill! I still believe that somewhere, and some way, some time, the ideal of brotherhood and peace will have a chance. I still believe that the nations who seek to live on the basis of their might will die. I still hold that right is the only might, and that some day, and somewhere, we can walk the highways of the earth under the same sun and the same stars and the same human hopes and dreams, and that God will feel justified in giving birth to a race called human. I am still anchored to that, and I believe it. I don't know what it will cost me in the future, probably much, but whatever it costs, if I can bring one little ray of love to the heart of man, be he yellow, black,

TWENTY YEARS

Beyond a doubt the banquet given in honor of the twentieth year of Dr. Bradley's pastorate was the most brilliant affair ever held by the Church. Hundreds came! The ballroom of the Edgewater Beach Hotel was crowded, beyond capacity, and then they filled the Marine dining room, and many did not get in at all. The management said it was one of the largest dinners ever given in the hotel.

At the speakers' table were Dr. and Mrs. Bradley, Mayor Cermak, Dr. R. A. White, Pastor of Peoples Liberal Church of Englewood; Dr. Sidney Snow, President of Meadville Seminary of U. of C.; Dr. Louis C. Cornish, President of American Unitarian Association of Boston; Dr. and Mrs. L. Morriston Thomas, Minister of Ravenswood Congregational Church; Rabbi Louis L. Mann, Professor University of Chicago; Alderman Ross Woodhull who accompanied Mayor Cermak; Mrs. J. J. Reynolds, Vice-President of Trustees of The Peoples Church, and the entire Board of Trustees, Mr. and Mrs. C. K. Anderson, Mr. and Mrs. G. W. Gairing, Mr. and Mrs. Walter Hermsdorf, Mr. and Mrs. C. W. Denicke, Mr. and Mrs. Nate Ladensow, and Mr. Newman Dumont.

Mrs. Reynolds gave tribute to Dr. Bradley in a few remarks made in most charming manner when she introduced the toastmaster, Mr. C. K. Anderson. The Quartette from the Peoples Church Choir sang a group of songs most pleasingly.

The unprecedented loyalty and devotion tendered Dr. Bradley on this anniversary occasion would be too difficult to put into writing—it just cannot be done!

red, white or brown, perhaps I shall have done just as much as though I had ruled an empire and founded a dynasty."

The many kind words spoken, the fine and laudatory things said by the speakers, the worthy praise and compliment — were none too much for the heart and spirit of this man who has worked indefatigably for the Peoples Church for Civic betterment, for National good, for International peace, for the help and upliftment of rich and poor, youth and aged, in city, town and countryside.

The tributes paid him at this dinner given in his honor surely will never be forgotten, and will give him encouragement and light along the path, on down the years! From all over the county, from every walk in life, came letters and messages bearing congratulations, gratitude and appreciation. Even from the White House came a telegram, of no more importance or value than the least of them to Dr. Bradley, — but naturally exciting considerable interest and so for the benefit of those who were not present we will quote it here.

Dated The White House, Washington, D. C., Feb. 11th: "Please accept my hearty congratulations on the twentieth year of your pastorate. With all good wishes for your continued happiness and usefulness." Herbert Hoover.

Every organization in the Church was largely represented. Wanting to mark the day with a lasting gift the Uptown Players of the Peoples Church presented Dr. Bradley with a very fine pair of binoculars, realizing how much he will enjoy using them. The Young People's Club gave him a large basket of beautiful spring flowers, and Mr. Cornish presented a bouquet of dozens of roses in behalf of the American Unitarian Association.

One regrettable mistake was made in not having the speeches taken down stenographically. Hon. Anton J. Cermak spoke "For the City"; Rabbi Mann brought "Fraternal Greetings"; Dr. Cornish "In Behalf of the Unitarian

Churches, American and Foreign"; Dr. Sydney Snow "For the Ministers"; Dr. Morrision Thomas "For the Other Churches"; and Dr. White, who married Dr. and Mrs. Bradley, spoke intimately and affectionately of his long friendship with "Grace and Preston."

For once words did not come easily to Dr. Bradley. He found it very difficult to respond to these speeches. In spite of the joy and brilliancy of the evening he was thinking of those early years when he struggled alone — with only the gleam of the ideal in his own heart to light the way — days when friends were few — years when other ministers turned a cold shoulder. And now he looked into the faces of a thousand people who had come to dine with him on his twentieth anniversary, and ministers of many denominations came to praise and call him friend. There were judges, statesmen and professional people present, and many radio friends had come — some from many miles. His heart — big though it is — was too full with gratitude and happiness; he said he could not express his thanks if he were to try the next twenty years.

In closing Dr. Bradley paid Mrs. Bradley a beautiful compliment, she having been by his side nineteen of the twenty years, he said he could not have had the courage and inspiration to have carried on or achieved what he has without her help. Mrs. Bradley responded with a few remarks of loving tribute to her husband. And so the memorable evening closed, with many crowding around Dr. Bradley to shake his hand and offer their good wishes for another twenty years of useful, loving service.

May our Pastor face the future with renewed hope and energy. There never was greater need for men such as he — with clear vision, unbiased mind and undaunted spirit. Never greater need for our institution than exists today!

May the past predicate a still nobler future, and may Pastor and Church ever grow stronger in the work of doing Good!

A LITTLE TRIBUTE

(For 20th Anniversary)

For twenty years 'mid hurrying throng

With fervent heart mankind to serve,

To help our city right its wrong

A dauntless pastor does not swerve.

To those who are crushed, his time is theirs,

With wisdom born of Truth and Love,

To men who achieve their glory shares,

Bidding them on to peaks above.

Thou champion of justice, thou evil's foe,

The future wakes by the mighty urge,

Already rose-streaks faintly glow,

And troubled waters cease their surge.

Oh, noble heart who loves all Nature's gifts,

The stream, the forest and all creatures dumb

May richest blessings be thy heritage

And crown thy years by lofty purpose won.

Elizabeth B. Stiff.

PASTOR'S CALENDAR

Dr. Bradley kept the following engagements in January:

1—Home

2—Home

3—Two sermons, Peoples Church

4—Address, Laymen's League

5—Address, Radio WMAQ

7—Address, Rotary Club,

Sioux Falls, S. D.

7—Address, Banquet,

Sioux Falls, S. D.

8—Enroute

10—Two sermons, Peoples Church

11—Address, Elmhurst Woman's Club

11—Board of Trustees, Peoples Church

12—Address, Y. M. C. A.

12—Radio Address, WMAQ

13—Address, Oshkosh, Wis.

14—Address, Teacher's Federation

15—Address, Boy Scouts

17—Two sermons, Peoples Church

19—Address, Radio WMAQ

20—Address, Green Bay, Wis.

21—Church Dinner

22—Address, College Chapel, Lawrence, Wis.

23—Address, Building Loan Ass'n.

24—Two sermons, Peoples Church

25—Address, Morgan Park Woman's Club

25—Mid-season Luncheon, Woman's Club

26—Radio Address, WMAQ

27—Address, Fenton, Mich.

28—Address, Waukegan, Ill.

29—Address, Peoria, Ill.

31—Two sermons, Peoples Church

Funerals

4—Mrs. Mann, Interment, Ionia, Mich.

16—John DeHaas, Interment, Mt. Greenwood.

Weddings

10—Edward D. Loring and Cornelia K. Knauff.

11—Edward Leath George and Carol Helen Nygaard.

16—Carl A. Doty and Dorothy E. Sherwin.

23—Harry W. Mussman and Dorothy J. Walinder.

26—Theodore F. Morf and Gertrude E. Sweeney.

26—Harry E. Heaton and Ruth Wentz.

30—Justin W. Brackett and Waunetta Freund.

30—John D. Pierce and Alta Bridges.

30—Benjamin F. Kirby and Charlotte M. Klier.

30—Joseph Gilloon and Katherine Karl.

30—Russell F. Foss and Mary Allene Markley.

Cheerfulness, like muscle, can be developed by systematic use.

THE MAN AND THE MONK

A peasant with a troubled conscience went to a monk for advice. He said he had circulated a vile story about a friend, only to find out that the story was not true.

"If you make peace with your conscience," said the monk, "you must fill a bag with goose down, go to every dooryard in the village and drop in each one of them one fluffy down."

The peasant did as he was told. Then he came back to the monk and said he had done penance for his folly.

"Not yet," replied the monk. "Take the bag, go the rounds again, and gather up every down that you have dropped."

"But the wind must have blown them all away," exclaimed the peasant.

"Yes, my son," said the monk; "and so it is with your vile words. Words and down are quickly dropped, but try hard as you will, you can never get them back again."

Knickerbocker Press,
Albany, N. Y.

REFRESHING SHOWERS

Between high mountains in California there is a desert valley which has been named Death Valley, because it has so long been deprived of rain that the temperature often reaches 125 degrees. It is, much of it, below the sea level. Gold-seekers in the wake of the "Forty-niners" were often caught in the staggering heat of Death Valley and perished there. Young jackals, hunting for their bodies, have left their own bones to bleach on the blistering sands.

But just recently, for fourteen days, rain fell in Death Valley. And what a change! Flowers and grasses came up as if by magic. Seeds long buried in the shifting sands literally leaped to life. Botanists hurried into the Valley and found and classified

136 new varieties of plants, the seeds of which were only waiting for the coming of the rain. The Valley of Death became an Eden of life and growth.

FAILURES

There are certain kinds of trees that keep their leaves all the year through. There are many others that lose all their leaves in the autumn and stand gaunt and dead-looking throughout the winter.

Perhaps trees can't feel, but suppose they could! Every year they put on their gorgeous dresses of leaves and blossoms, wear them proudly for a few months and then lose them. Every year they face this same thing—beautiful and successful for a time, and then failing. How discouraging that must be!

But the trees know, somehow, that another spring will come, and that they will be beautiful again. We ought to think of that when we suffer failure and disappointment. If a tree can be "down and out" every year, and still stage a "come back," we certainly should be able to fight through to success after being defeated.

—Sunday Magazine.

JUST OVER THE HILL

We should never lose heart tho'
the pathway seems dreary,
For goals are not won by too
soon growing weary.
Tho' our footsteps are slow and
our courage grows weak,
Just over the hill may be goals
that we seek.

There must always be days when
the sun is not shining,
But beyond every cloud is a
bright silver lining.

—Edith Foster Chase.

In all things throughout the world, the man who looks for the crooked will see the crooked, and the man who looks for the straight will see the straight.

—Ruskin.

"WHEN YE PRAY"

"I wish to kill a Pawnee! I desire to bring horses when I return. I long to pull down an enemy! I promise you a calico shirt and robe. I will give you a blanket also, O Wakanda, if you allow me to return in safety after killing a Pawnee! . . . I promise you a blanket, O Wakanda (If I succeed). I promise you a feast, O Wakanda (If I succeed)."

—Siouan.

"If God will be with me and will keep me in this way that I go, and will give me bread to eat and raiment to put on so that I come again to my father's house in peace, then shall the Lord be my God. And this stone which I have set up for a pillar, shall be God's house; and of all that God shall give me, I will surely give the tenth unto thee."

—Jaboc.

"Beloved Pan and all ye other gods who haunt this place, give me beauty in the inward soul, and may the outward and the inward man be at one."—Socrates.

"Not my will but Thine be done."—Jesus.

Thus have men prayed: one prayer is a gangster's proposal; one a contractual bargain; another yearning for completeness; and the other a dedicated life. How true it is that life gives us what we pray for! Therefore, "when ye pray" take heed lest ye ask for those things that will hurt instead of bless your life!

—Argow.

BUILDERS

I watched them tearing a building down,

A gang of men in a busy town.
With a ho-heave-ho and a lusty yell

They swung a beam, and the side wall fell.

I asked the foreman: "Are these men skilled,

And the men you'd hire if you had to build?"

He gave a laugh and said: "No, indeed!

Just common labor is all I need,
I can easily wreck in a day or two

What builders have taken a year to do."

And I thought to myself as I went my way,

Which of these roles have I tried to play?

Am I a builder who works with care,

Measuring life by the rule and square?

Am I shaping my deeds to a well-made plan,

Patiently doing the best I can?

Or am I a wrecker, who walks the town

Content with the labor of tearing down?

—Edgar Guest.

THERE IS NO TIME BUT NOW

We all have twenty-four hours a day, but very few of us have even two hours a day of time used creatively. We spend eight hours in sleep or rest, and eight hours in routine. That leaves only eight hours for self-improvement and recreation. This eight hours is usually frittered away in one way or another, or put to some sort of dog's use. If we manage to save two hours out of the mess, we will do well.

The fact is that time fools us. Time is nothing, to speak scientifically. The future is eternally becoming the past, and this flow is called "time."

There is in reality no future and no past, except in hope and memory. There is no time but now; and time is nothing, except as we use it.

A young man of twenty-five may have had more time than an old man of eighty, because he has seized it as it flew past and made it his own.

Most people are duped either by the future or the past. Usually, a young man dreams about the future for the first half of his life; then he dreams about the

past for the second half of his life. And in this way he loses both halves.

This can be avoided by living day by day. This does not mean that we should be butterflies, or that we should not make large plans. But it does mean that we should make every day worth something to us. To act in the living present is the only way to get the best of Time.

Herbert N. Casson, London.

THAT IS STRENGTH

Did you ever see a man receive a flagrant insult, and only grow a little pale, and reply quietly? Or, did you ever see a man in anguish stand as if carved out of solid rock, mastering himself? Or, one bearing a hopeless daily trial remain silent, and never tell the world what cankered his peace? That is strength.

—Anon.

NEW MEMBERS

The following new members were publicly received and welcomed into the church the first Sunday in January.

Mrs. Mary Beck,

4540 Clifton Avenue.

Mr. and Mrs. Joseph Dudek,

6744 South Campbell Avenue.

Miss Rhoda Edmonds,

1439 North Clark Street.

Mr. Irving Eulberg,

6092 Newberry Avenue.

Mr. and Mrs. C. Jensen,

5527 Kenmore Avenue.

Mrs. Herman Joern, 144 West St.,
Crown Point, Indiana.

Mr. and Mrs. George E. King,

1947 Sunnyside Avenue.

Mrs. Frank Mason,

2702 Best Avenue.

Mrs. Frank J. Moir,

4710 Sheridan Road.

Mrs. Hala Morash, 5818 Magnolia Ave., (From the First Congregational Church of Oak Park).

Miss Betty Lou Newell,

4842 Magnolia Avenue.

Mr. and Mrs. Wm. R. Simons,
924 Galt Avenue.

Mr. and Mrs. George Stiff,
4512 Clifton Avenue.

Mr. Thorlief Thorhaug, 1212 S.
Fifth Avenue, Maywood, Ill.
(From the First Methodist
Church of Maywood).

Miss Gladys Waak,
4028 North Arthington Street.

Mrs. Lillian Whitman,
6416 Kenwood Avenue.

HAS SCIENCE DISCOVERED GOD?

God, (that is, the **idea** of God) has come into human experience as the distinct result of the race struggle to find a fair and happy life on this little globe. Probably, if man had had an easy time from the beginning, and there had been no wars, no famine, no pestilence, no trouble of any kind, God would never have been thought of at all. God is the answer to human frailty, and the attempt to work out of the overwhelming difficulties which seem to have threatened the race from the beginning. Possibly on other worlds races have come and have failed and become extinct just because they had no adequate goals or incentives to help them rise to social and moral victory. Nothing but human grit and resourcefulness keep us here on earth, and we may become foolish enough to take the wrong road even yet, after all these splendid victories we have won over a harsh environment and our own backwardness and stubbornness.

When mankind came to consciousness enough to believe in its own personal worth, and to social consciousness enough to appreciate the worth of others and the need of working with others toward common goals, it was only natural that people should everywhere fill the heavens, the earth, and the underworld with ideal figures like themselves, only more perfect and powerful. Out of dim and doubtful spirits grew the gods. And the human rivalry of

the gods persisted until — as in the case of man himself—one god rose supreme over all others, embodying in himself all of the finer and stronger qualities of his rivals. This is where the most advanced religions are today. And superstition and the dead hand of tradition cloud our eyes so that we can hardly see either the way we have come or the further goals which call us on to newer and better understanding of our destiny.

Most people have taken inherited pictures of the countless gods and have remained satisfied simply with these outward pictures. The symbol has hidden the truth which always lies behind it. SCIENCE has come along to help us see and disentangle this more important truth of the inner life, and to help us give it ever larger meaning as the horizon of our knowledge grows apace. Why should we continue to bow before the symbols of an outworn age? We build new machinery for each new period of existence. We change our text-books to give expression to our newer ideals of education. We use our advanced knowledge in hospital, library, office and laboratory. In the delicate matter of soul-growth should we not be even more wary lest we hold back progress? "New gods for new needs" has been our belated slogan all through our racial history. Why not face our problem heroically and intelligently and say with becoming courage: "The best ideals are none too good for us: on to the highest we can conceive!"

Take the scientific view for the moment; be honest enough to face any and every fact which can be found; be ready to go ahead with Progress, with the best within us. Then what happens? What does science discover at the heart of life? Yahweh on a mountain, or in a tent? Or conscience growing tender, and stern force yielding to love and education? Krishna displaying his adventurous and sympathetically

human interest in our weaknesses? Or mankind learning that moral courage counts, that brotherhood helps the old world forward, that the world is for us if we will have it so? In seeking for facts, ask this poor Buddhist woman walking around the temple porch what she craves so earnestly. She will doubtless answer: "The mercy of the heavenly Buddha." But she means: health for her daughter: protection from war and storm for her beloved far away from home. This Mohammedan is crying out for courage to die in battle, or to endure this sand-storm of the desert, or to get vengeance against raids of an enemy from another oasis of Arabia. Will Allah give him his request? Or will his own hand and the memory of his ancestors' loyalty to tribal tradition and their bravery give him the strength of ten? Will "God" bring justice to the Jew in his tragic situation; and turn the hearts of East and West, of Europe and America, toward permanent world-brotherhood? Or must these millions of hitherto passive implorers of divine mercy assume their own human burden, and demonstrate godliness and moral earnestness by rising above their weaknesses and differences, thus answering their own prayers in practical fashion?

SCIENCE came into human experience because, first of all, the men of the West rediscovered at the Renaissance the fine old qualities of Greek and Roman science and philosophy. Here they drank in the exhilarating and carefree views of the world's first great Thinkers. Naturally much that the religions had built up out of their multitudinous fears and theological guess-work fell away like a mass of discarded framework, leaving the main building of social living to stand out in all its solidity and rugged beauty and appealing worth. Made honest and fearless by the splendid ways of Science, thousands of our finest leaders of thought have

forged ahead of the masses to show the world how to view life whole, and to find what the religionists have been wont to call "THE WAY EVERLASTING," that is, the lines of steady and invigorating progress.

From now on, all those who feel impelled to become truly ethical, religious and socially-minded, can do no less than put all ideas and types of living to the most rigid tests which honesty always dictates. The ways of both the gods and men must henceforth commend themselves to the best judgment of our best thinkers, or pass into the discard where most of our human conceptions sooner or later fall.

When now the question of discovering GOD comes before us, the scientist becomes very reticent. For he knows perfectly well that humanity has built up the idea of one god or another, of the many millions which people have fondly clung to for relief, as a **symbol** of Nature's power or as a comforting and inspiring **ideal** toward which the race may strive in working its way out of human frailty and its sense of inefficiency. Sir James Jeans (and with him the great majority of scientists) will search the whole universe with his discerning telescope without even so much as thinking of any god. He is frankly dealing with what he actually finds in the world of being — namely, atoms, atoms, everywhere. To him the idea of god would necessarily be fanciful; would be the language of poetry, of art, and therefore of religion. Dealing with physical facts, he dare not use the term god, for it would be confusing to his scientific mind. The two sets of terms should not be used at the same time. Let Science talk to us in the language of fact, of actuality, of reality in the physical world. But let religion, or art, or poetry use at will the symbolic language of the ecstatic emo-

tions: this is where the idea of God fits in for those who can appreciate the richness of that term, and its appealing suggestion of Wholeness of Life, Ideal Being, and the living warmth and ideal value of our daily life. We feel that we must, to be our real selves, aspire to be more and more perfect: always fitting into our world with increasing efficiency. That Power to attain our urgent wish we tenderly call GOD. We seek that ultimate bond of unity which ties the whole universe into one vast and co-operative bundle of life. We seem to find some such principle of unity, and call it (with not a little awe and wonder) GOD. We find love at work in our own breasts, and long to have the whole world of people share our new-found joy and peace. So we picture Ideal Love, Universal Love, at work, and call that perfect spirit GOD. And we have a perfect right to use the language of emotion, if we know what we do, and do not let this ecstasy hide the other forms of reality which throb through the universe. The great ideal for all of us, probably, would be for all of us to become real scientists—facing our real factual world every moment of time. And at the same time, for all of us to seek that culture of the inner life which includes artistic and aesthetic appreciation, social sharing with all the world, and a fine, stern, but co-operative ethics which will tend to keep our feet on the ground and render our relations with all men practical and highly inspiring.

Feb. 14, '32. F. M.

PREPAREDNESS

Edwin Markham

For all your days prepare,

And meet them ever alike:

When you are the anvil, bear—

When you are the hammer,
strike.

ASPIRATION

Spirit of Love, be in our hearts and help us to go about among the oppressed in their bitterness and bring to them cheer and hope; go with us when we work to root out the weed seeds of hatred and fear sown by those who work for war, that their spirit may not be our spirit; forsake us not as we boldly speak our words for clean government, more humane industry; temper our words when our convictions drive us to warn those who set their hearts too much on things that they will never find gratification or happiness in things, always more things.

Spirit of love, take our eyes off ourselves and make us to see the wistful looks in the faces of those who long for more of the intellectual life which the work of the week denies them; make us to feel the longings of the beauty-loving souls whose days are filled with the grinding of machinery and whose nights are hovel-bound. So bind us one to the other that the insult to the man who speaks his convictions is an insult to us, that the praise of the brother who wins honest success is our own praise, that the tears over the departed friend are our own tears. Through love may we come into such closer union with the great soul of humanity that our words may also be, "Inasmuch as ye have done it unto the least, ye have done it unto me."

Spirit of love, be with us for we have much to suffer. The lust for military power and national honors still continues to oppress and crush the righteous. The inhumanity of industry will not give way to humanity in a day; and all of us will have to suffer one way or another before the day when man, man, will be all in all. And the human heart set on vanities rather than on realities continues to be cruel. We have much to suffer—so may we open ourselves to thy spirit that all our hearts and minds may always be strengthened and comforted by suffering in love.

Amen.

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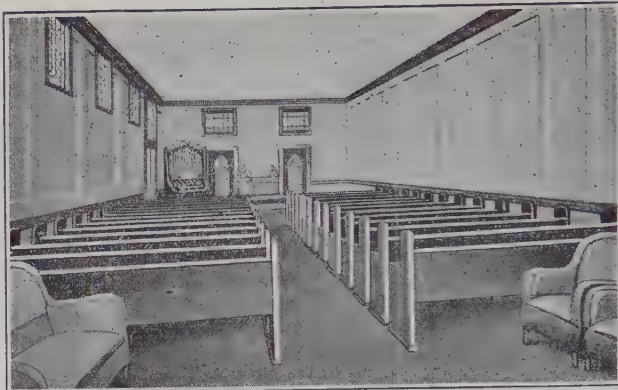
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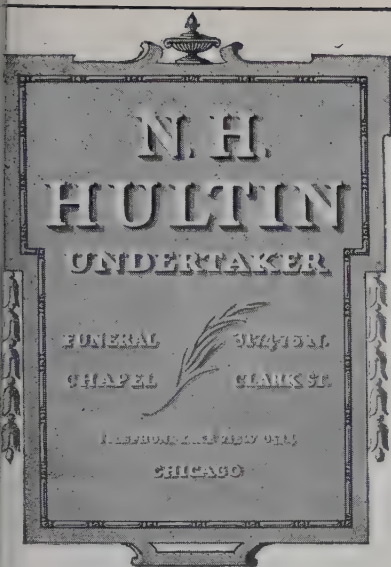
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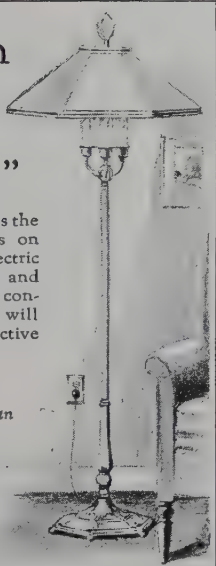
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